THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VII. APRIL, 1856. No. 4.

PAPAL CONVENTS:

SHALL THEY PREVAIL INDEPENDENT OF LEGISLATIVE CONTROL?

WHETHER the conventual system of the Romish corporation, as developed in Papal lands, shall ultimately obtain in our country, is a question of very great importance. Indeed, few questions are of deeper interest to all classes, for few more vitally affect evangelical religion, individual rights, or public welfare. Pressed by the excessive evils of the system, Denmark, Norway, Sweden, Finland, Russia, exclusive of the Polish provinces, Greece, Switzerland, and most of the Protestant States of Germany, long since prohibited the existence within their territories respectively, of either monasteries or nunneries. Spain and Sardinia have lately taken measures for breaking up those which formerly existed in them, and if we mistake not, they have well-nigh accomplished the work.

Having suffered this diminution of territorial domain, and the loss of the conventual property within it, which, by legislative enactments, reverted to its proper owners, or went into the hands of more appropriate managers, it was natural that the Roman See should seek for a place where its losses might be repaired. The United States were therefore early marked, as the field for the experiment.

The achievement could not be the work of a day; the country was peopled, almost entirely, by those, or their descendants, who had felt the oppression of ecclesiastical power, the tyranny of Rome, and they were therefore to be approached gradually, with the utmost caution, and in a way not to excite apprehension of danger from their ancient oppressor.

In such an enterprise, measures and even ages are of little account with Rome, if the object in her estimation worthy of the outlay, can be gained. But our country, though in its infancy, was seen to be a most valuable prize. Its extensive territory, healthful climate, productive soil, inexhaustible stores of minerals; its rivers, lakes, bays, harbors, and facilities for commerce; its various means of wealth

and power, would make ample amends for European losses, if in time, though quite remote, the Papal system could be established here.

From the beginning therefore Rome has cherished the hope of this achievement. It has animated her zeal, stimulated her perseverance, and largely governed all her movements in respect to the United States. And although *apparently* indifferent in the earlier moments of our national history, seeming to do nothing here for herself, —and some of her priesthood during the Revolutionary war, making common cause with the defenders of liberty, civil and religious; the *end* to be gained was not suffered to be forgotten for a moment, nor an opportunity for promoting its attainment suffered to pass unimproved, when deemed prudent to improve it. And now such progress in relation to Romanism, and its institutions has been made, as she herself little expected at this period, and such we think, as few of the masses of the Protestant inhabitants of the country apprehend.

But what has she done—what progress has she made?

She has thrown into the country a large number of her subjects—a great variety of the "Orders" and "Fraternities," which she has organized and trained for the execution of her work—such as Dominicans, Benedictines, Redemptorists, Lazarists, Franciscans, Cistercians, Carmelites, Jesuits, Ursuline Sisters, Sisters of Mercy, Sisters of Notre Dame, Sisters of Providence, the Sisterhood of St. Joseph, Loretines, Sisters of the Sacred Heart, and Sisters of the Most Precious Blood, with some others of some other names, through whose instrumentality, according to their own showing, she has established upwards of *one hundred and forty* "religious communities" in different parts of the land. This is surely progress enough in this direction at so early a day in our history!

Of the character or moral condition of similar institutions in Austria, we gave a painful account in the January number of the Magazine, in the petition of Ubaldus Borzinsky, addressed by him to the Pope. That account would do no injustice to them, if it were cited to represent the convents generally, in other Papal lands. We need not repeat it, nor impress a stain upon our pages by a recital from other Romish writers of the state of things in convents elsewhere. All who desire to consult facts in the case, can refer to it. The hardships, injustice, oppression, cruelty, and general wickedness connected with conventual life, rendering it unfit for any community to encourage, or suffer it, are very clearly indicated by the action of those European governments above referred to, some of which are Roman Catholic, which have suppressed all convents, and excluded the conventual system from their dominions.

And now, do Americans wish to see these establishments—the rendezvous of idlers, beggars, libertines, tools male and female of a foreign despot, transferred, set over and fastened on their now happy and prosperous land? Will they consent to be hood-winked by Jesuitical priests, interested and unscrupulous political demagogues, to be frowned down into silence and be made to allow the conventual system to be foisted upon their territory—and in the estimation of surrounding nations to adopt, cherish, and warm into life the whole viper-brood, from whose deadly stings and loathsome

coils, some of the nations of Europe had freed themselves, by expulsion, and others are struggling for the same blessed consummation?

We trust not. They may be deceived by appearances for a time, and under the power of the delusion hold their peace, while the evil work is secretly going on around them. So it has been in the case of the Romish conventual movement in the nation thus far. But a change is about to take place. Information is spreading through the masses in regard to the nature and influences of convents. And although those which are most widely known among the people are but in their infancy, and necessarily restrained a great deal, by the presence of Protestants, and the free institutions of the country; yet there is known to be much in their doings that is extremely offensive and wrong. A little more age, on their part, if uncorrected, will naturally lead to an increase of these evils. And we can not persuade ourselves, that the people of this nation when they come to understand it, will consent for a moment to allow the conventual system, as understood and practised by Papists, to locate itself here.

If Romish Convents are allowed to exist here at all, like all other public institutions of the country, they must be open to inspection, and subject to legislative supervision and control. Individual and public rights must in no case be infringed, or put in peril by them. We feel assured that this will be the verdict, which the people will pronounce upon the case. And if the Papal hierarchy, engaged in introducing them into the country, had pursued a frank and open course—had announced the object and uses of the buildings they were putting up, and honestly disclosed the discipline, and usages that were to obtain within the walls of those buildings, appropriate legislation we doubt not, would have been had in reference both to the priesthood, and the establishments, long before this day. But thus far, on the part of the priesthood, and their tools, great pains have been taken to conceal, not only what is done within the walls of their cloisters, but the fact that such establishments exist here at all, or, that their existence is even contemplated.

They have been smuggled into the country. They have usually appeared at first under the name of "Schools," —"Select Schools"—"Boarding-Schools"—and they have held those designations outwardly until suspicion has been supposed to be allayed, on the part of the Protestant community in the vicinity, or until sufficient strength has been acquired, to make other developments, and to allow their real nature or object to be known.

On this subject Miss Bunkley, who recently escaped from the Convent at Emmetsburgh, Maryland, in her book entitled "Miss Bunkley's Book," in Chapter xxxix., p. 200, says:

"It is proper that some explanation be given at this point with reference to one of the objects of these Roman Catholic institutions of learning, as it is one not generally understood by the Protestant public.

"Schools are first opened in connection with a new enterprise of the Sisters of Charity, at their mission-houses, for the reception of children belonging to the poorer classes. This course at once establishes the reputation of the order for benevolence and charity, and serves to ingratiate that part of the population, who do not fail to speak in terms of eulogy respecting their amiable and disinterested benefactors. The sisters have among them teachers highly competent to give instruction in all the branches of female educa-

tion, even for the highest departments. Such teachers can always be procured from the older and well-established houses of the community, and that without cost, save their maintenance merely. Very soon they add 'pay-scholars' to the number of their pupils; and, as the school becomes better known, the proportion of such scholars augments, while the number of those who are taught gratuitously diminishes. At length there are none at all of the latter class, and then the institution assumes the character of a select school. Even though the prices of tuition may not greatly increase, a selection will be made from the more wealthy families, and such as will best suit the purposes and designs of the managers. Next it becomes a boarding-school; the prices are advanced; and in the course of time a more strict discrimination is made in the reception of pupils. The number is more and more limited, until, a sufficient amount having been realized from the proceeds of instruction, the object is attained, and the school is abandoned altogether.

"Collections are often made among the scholars to add to the funds of the institution. At St. Joseph's this was frequently done for some special purpose, as, for instance, to beautify the grounds of mission-houses.

"At the Visitation Convent in Baltimore, on the corner of Park and Centre streets, the sisters had formerly a very extensive school, with a large number of boarders. When I visited that convent prior to my entrance at St. Joseph's, I was informed that the number of boarders was then limited to sixteen, and that the school would soon be discontinued. I was also told that a sufficient amount had been acquired for the purchase of Mount de Sales, a beautiful and most valuable property, which cost over a million of dollars, and is now, I learn, the residence of Father Deluol, the Superior General of the order of Jesuits."

This extract of course relates to the way in which things have been done in Maryland. It may serve, however, to illustrate the mode adopted elsewhere. In other States, there are Papal establishments *professedly* devoted to the instruction of youth. They are large, and costly, and reputed to have connected with them large amounts of property. But what is the *design* of these establishments? To what *uses* are they devoted? What iniquitous practices, if any, are encouraged by them and their perpetrators sheltered from detection, and merited rebuke? Who are the *legal* owners of the property? What relation does it sustain to the state, or to the civil authorities within whose jurisdiction it is situated? Is it held by trustees, and before the civil authorities is it subject to the same regulations as apply to the property devoted to educational and religious purposes among Americans and Protestants?

These are reasonable questions, and ought to be answered satisfactorily to all of our citizens; for in such matters all classes should be equal before the law. What is imposed on one class, for the safety and welfare of individuals, or the state, should be imposed on all other classes. The observance of this equality should be earnestly insisted on in every case, where through favoritism, religious bigotry, political aspirations and hopes, or any other cause, it is violated.

No institutions affecting personal rights or public interests should be permitted to be introduced and put into operation in our nation, without being subjected to the supervision and control of our laws. Hence from a deep conviction that the state of things in the country, in regard to convents, brought about by the agents of Rome among us, and by the influence of their coadjutors in this and in foreign lands, demands it—we have again taken up the subject; and we do respectfully and earnestly request our fellow-citizens of every denomination, in every

State of our Republic, to give it a fair and thorough examination, and to do in regard it, what sound morality, good order, public and private welfare, and evangelical religion require.

The time has fully come when Protestants should lay aside their apathy and too-long-cherished indifference in respect to the movements of Rome in this land. It is time for them to call to mind the testimony of their fathers —their bitter experiences from the Papal See—and to take effective measures to protect the inheritance bequeathed to them, that they may hand it down to their children free from corruption, as pure and as valuable as when they received it. They should remember, that Rome claims never to change—that what she was in Europe, when in the zenith of her power, she will be here, when fairly installed, and has ability to enforce her commands.

Her numbers now on our soil—her nearly 2000 priests moving about everywhere,—her colleges and printing-presses, her schools and convents, and enormous amounts of property held by her bishops, have served as an occasion to draw out something of her spirit, and to show that she is *arrogant*, and *abusive to the extent of her power*.

Scarcely a newspaper issues from her press, but is loaded with abuse of Protestants and of their religion, and at every available point assaults are made upon their institutions and laws; and Rome and her institutions and interests are crowded into notice—and special privileges are loudly clamored for.

All Protestants therefore of every name, and of every religious and political creed, we repeat it, who do not desire to ignore the past, and to renounce all care or concern for the future, as to their children and children's children, should lose no time in informing themselves of the state of things around them, in regard to the Papacy, and its institutions. They should, without delay, devote their efforts and influence to the protection of the country, against those Popish establishments and their usages which have been set up among us without the authority of law, and under whose crushing weight some of the nations of Europe have staggered and reeled for centuries, and have now but little of their former power and glory remaining—and under which Mexico, just upon our borders, has sunk, manifestly beyond the power of recovery.

Let each individual seek to awaken an interest in this matter, in the mind of his neighbor. And if there be Papal establishments in the neighborhood, under the names of "schools"—"Retreats"—"Religious communities,"—or any other designation, which are at variance with, or are not conformed to the laws of the commonwealth in which they are situated, let memorials be prepared and signed by the citizens, and forwarded immediately to the Legislature, praying that they may be subjected to examination, and required to conform to the laws by which all Protestant institutions of public nature are governed.

Let us exclude from our national territory all irresponsible institutions. Let us seek to maintain a government of law, and insist upon the equality of all classes, before it.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

THE GENOESE HOSPITAL.

The following statement, setting forth the proselyting cruelty practised in the public hospitals at Genoa, is from the pen of an English gentleman resident there, on whose fairness and integrity the utmost reliance may be placed. American sailors and strangers, as well as British, are exposed to the same abuses; and if these abuses shall have the effect of necessitating the erection of a Protestant hospital at Genoa, it is to be hoped that American liberality will contribute freely toward its erection:

"The want of a hospital in Genoa for Protestant patients has long been felt and deplored. As a seaport having much intercourse with England, British sailors, on an average, one hundred in a year, are sent to the hospital in this city. The English and Scotch clergymen are both of the opinion that their sick countrymen are ill-used in these places. The Scotch minister told me last winter, that he had repeatedly heard the sick sailors complain bitterly that they had no peace, and that they were tormented night and day by the friars to change their religion. The English clergyman declares, that their food is extremely bad, and that they are ill-cared for. If such be the case with regard to the treatment of English patients, it may be imagined what would be the tender mercies of Rome in the cases of the Vaudois and of the Italian converts, whom they rightly consider as prey escaped from their grasp—as brands plucked from the burning!

"Before I proceed to mention facts, I must explain that the hospital authorities, with apparent liberality, profess to permit the Protestant patients to receive visits from their friends and pastors. At the first entrance, therefore, of a patient, all seems fair and right, until, either in consequence of the natural, or the unnatural, course of the disease, the body and mind of the patient become weakened. Then comes the hour of conflict between the agents of darkness, and the feeble, frightened, dying sufferer.

"The Capuchins, not as ministering angels, but as birds of prey, flit incessantly through these hospitals; either 'crying Peace! Peace! where there is no peace;' or engaged in their savage pastime of hunting souls to death, and seeking to slake their unquenchable thirst in the blood of the saints. These men begin their work by inducing the physician (of course one of their own creatures) to forbid his patient to receive visits. No exception in favor of the pastor is made to this prohibition. Under the plea of the doctor's orders, the victim is placed under their absolute control, for as long a time as may be necessary. Words are wanting to express the scenes which are *known* to have taken place, under these circumstances, around the agonized patient's bed. Promises, bribes, threats, terrors, curses, and blessings are poured upon the wretched sufferer, until the end—*their* end is gained; and the friends of the victim are informed, either that he has died in the faith, declaring himself a true son of the Church; or that he has recovered, has confessed, and has received the holy communion of the Roman Catholic Church.

"Now for stubborn facts to confirm what I have asserted. Last winter, an Italian convert, member of the Vaudois Church here, who had long suffered from a painful and hopeless malady, having been supported by the congregation till the funds were nearly exhausted, at last expressed his wish to be sent to the hospital, with a view to better medical treatment. Every precaution possible was taken, previous to his entrance, by the pastor and some of the members of the congregation, to insure good treatment, and protection from all persecution. Additional pre-payment was given on these ac-

counts; and promises were made to these too confiding Protestants by the hospital superintendents, that Carlo should not be interfered with. The money, as usual, was paid beforehand; and this, if the patient dies the day after admission, is forfeited.

"At first, all went on well. The patient was well attended. Friends and pastor saw him when they liked. After a time, however, the poor man murmured to his visitors a few complaints of bad usage, and of tyranny exercised over him. Our own servant, who went to see him, told us that Carlo complained to her, that he had been dreadfully threatened and abused, because, in one of his walks up and down the ward, he had recognized and spoken to one of the sick men, though not on any religious subject. He was ordered never to dare to open his lips to any one; and in future to confine his walks to within a few yards of his own bed. He added, that now they began to neglect him in every way, and to maltreat him. Soon after this, his friends and pastor were refused admittance; 'the doctor had prohibited any one seeing him!' On one occasion, some of his friends having entered the hospital, had approached near to his bed, when they were seen, and turned back. 'The doctor forbids his seeing any one!' The sick man heard their voices, and their orders to withdraw; and he called out: 'It is not the doctor's orders—it is the priests', who torment me night and day.'

"Rev. Mr. Geymonat applied again and again for leave to see him, but in vain. At last he went to the *Intendente*, (major or prefect,) and to him made a formal request to see the sick man. He was told that he might in the presence of others, see him, on condition that he should not converse with him. He was also told, that Carlo had become again a Romanist. Mr. G. set off for the hospital. When poor Carlo saw him, he became deadly pale; and to the inquiry whether he had indeed become again a Romanist, he sighed, and murmured, 'Si, Signore.' Now, this man we all knew well, and believed, and do still believe him quite sincere; but, as has been unfortunately proved, too weak in faith to resist the fiery trial to which he was subjected.

"A few days only after this, another Italian convert, member of the little Vaudois congregation at St. Pierre d'Arena, close to Genoa, met with a frightful accident. A heavy boiler fell upon him, and crushed him in the workshop. He was taken off to the hospital. He saw his pastor the next day with joy. A few days afterward he died, having been induced, in a half-delirious state, to recant, and return to the Roman Catholic apostasy.

"Already, this winter, we have had two sad and similar cases. A fortnight ago a Vaudois soldier was taken to the hospital. Mr. Charbonnier, the present Vaudois pastor here, visited him repeatedly, and was perfectly satisfied with the state of his mind. All at once he received a letter from one of the nurses, telling him that the soldier was dead; and that in his *death-agony* he was baptized and received into the Roman Catholic Church! Mr. C. found out, that, before this ceremony took place, a Vaudois fellow-soldier who visited him, was sent out of the way.

"A week since, a Vaudois servant-girl, eighteen years of age, was sent by her master, a Swiss, to the hospital, in typhus-fever. Mr. Charbonnier justly dreading these hospitals, tried in vain to procure a room and nurse elsewhere. No one would receive a heretic in typhus. He and others visited her daily. They frequently found her bed surrounded by Sisters of Charity, or by Capuchins, who retired instantly on their entrance. At last she began to complain bitterly of her frightful trials; saying, she was unceasingly tormented by these 'religious,' who menaced her fearfully, and threatened to *put her away*, if she did not recant. She answered them quite *à la Vaudois*, 'Better far to die at once, than to deny my faith!' She expressed to her friends her firm trust in God for

help; again lamenting her bad treatment and sore trials.

"These heretic patients have also to endure the scoffs and repugnance loudly uttered by their fellow-sufferers who are Romanists, as to dying, as they say, 'like beasts, without extreme unction!'"

The writer of the communication from which the above extracts are made, may well ask, as he does:

"Who can stand by, and witness such things with folded arms; and not utter, though with feeble voice, a supplication for redress?"

There is some ground to hope, that, so far as Genoa is concerned, redress may be obtained, by making some provision for the proper care of such Protestants as may be so unfortunate as to be sick while there. But, alas! this is but one spot out of many, where the emissaries of Rome lie in wait for the souls of the dying, "and the grim wolves expect their evening prey."

IRELAND.

THE PEOPLE AND THE PRIESTS.

Ireland is improving! So say many witnesses; and among them some who judge by different rules, and who appreciate very variously the causes and evidences of social progress. Of *material* improvement there is little room for doubt. Ireland is, in fact, "another and a better land," than the Ireland of former years, as regards all the "ways and means," and facts and forms of a people's life.

The quiet revolution that has been produced, by the processes of "the Incumbered Estates Court," which has, in a few years, swept away many of the accumulated mischiefs of centuries, and released the land from the burden of thirty millions pounds sterling of mortgage debts (!) has equally affected the proprietary and the pauperism of the country.

Ireland's two classes of beggars—the aristocratic owners of all the land, who had no money—and the mendicant swarms, who had neither land nor money, nor bread nor means of earning it—have "grown small by degrees, and beautifully less"—the disencumbered estates are being improved and made profitable by tillage, and the occupying owners, generally willing to give "a fair day's wages for a fair day's work," are providing abundant employment for the laboring classes, who are willing to labor and to live.

The immense drain of emigration during the past few years, has made "elbow-room," in the *ould country*, for those who did not go to America or Australia; the abandonment of political agitation has allowed the thoughts of the people to be turned to more substantial means and measures for making Ireland a nation; and "the war" has just now greatly increased the price of agricultural produce and of — men; so that by the operation of many causes, it has come to pass that it may truly be said, "Ireland is looking up."

It would seem that some of Erin's

exiled sons have resolved to share and stimulate her improvement. The newspapers have lately reported the return of several Irishmen from America, who, partly from being offended by the Know-Nothings, and partly from "a hankering after home," have resolved to try their fortunes in the land of their fathers, and are all the more likely to succeed because they have taken home with them some "Yankee notions" about self-reliance and self-action, that are now expected to take root in Irish soil.

These favorable changes in regard to things material, indicate to some minds still more favorable changes in relation to religious and spiritual concerns.

The physical and the moral must speedily manifest their affinities and mutual relations in a country like Ireland; and among the Irish people, at present, some very interesting developments, in illustration of this remark, demand consideration.

Without entering into the exciting subject of Irish politics, or attempting to philosophize on Irish grievances, or to repeat the sad tale of Ireland's sufferings and wrongs, we may remark, that her present improved and improving condition is unquestionably to be traced to the cessation of political agitation.

This is the theme of uniform admiration and amazement, on the part of political journalists of different parties; even those who *deplore* and wish to *deny* the conclusion, admit the fact; and on all hands we meet with remarks—in good temper, or in ill-humor—about "the new era approaching in Ireland."

English newspapers not remarkable for the use of a flattering or complimentary style in reference to Ireland, are now in the habit of devoting leading and leaded articles to the discussion — in admiring strains — of her astonishing social phenomena. One remarks and reasons thus:

"The symptoms of a new era approaching to Ireland are conspicuous in the present journals of that country. When people attend to their own business, and endeavor to do the best in their ordinary occupations, the advantages which result are sure in the end to give them a distaste for disorderly habits. Where sober industry prevails, the arts of demagogues and charlatans are ineffectual, and soon become abandoned for want of supplies of fuel, in the shape of these regular contributions which in Ireland are called rents. Crime has decreased to such an extraordinary extent in Cork, that a virgin session has just been held, and the customary pair of white gloves was presented to the chairman. The contrast to Cork in the days of O'Connell, and the senseless cry for the impracticable repeal of the Union, is prodigious. In one of the last years of that stupendous humbug, there were tried in the session and assize courts 1811 criminals, and fifty-three homicides, mostly murder. In other parts there is a like decline of this hideous feature in the national character, and it is, no doubt, owing to the more general attention to industrial pursuits. Evidence of incipient prosperity has been visible in the harbor of Queenstown for the last month, during which it has been crowded with shipping, there being now upwards of three hundred vessels, including twenty-six foreign ships and four men-of-war," etc.

Another exclaims:

"The volcano of Irish grievances is as extinct as the craters that harmlessly adorn the landscape of the Rhine!"

And proceeds to descant on "history," "prophecy," and facts, in the following fashion:

"It was but a year or two ago that a dozen eloquent gentlemen were proclaiming every day to admiring multitudes, 'England's peril is Ireland's opportunity.' All over Europe the politicians who made it their business to watch us the most closely, and in America a class of journalists who have evidently written on both sides of the Atlantic, took up the saying and prophesied against us. It was supposed, or at least imagined, that the whole strength of England was required to rivet and tighten the chains of the Celtic Prometheus, to neutralize his mad struggles, and to keep the vulture at his entrails. At the least diminution of force or intermission of vigilance the Titan would snap his chains, spring on his feet, defy our utmost power, and compel us either to recognize his liberty or submit in our turn to foreign dominion. Very true it was that in those days—days that a boy may remember—80,000 men were thought hardly a sufficient garrison for Ireland. Thirty thousand soldiers, ten thousand of the finest police in the world, and an elaborate system of barracks and stations, were considered to require reinforcement whenever an agitator had made a speech that smelt more than usually of whiskey. No doubt there were murders enough, but arms are of as little use against murderers as they are against Caffres or cock-sparrows, and the army that we have described was for the rising *en masse*, which was always coming but never did come. These wily and patient politicians were waiting for a foreign war, in the event of which they were either to assume so menacing an attitude as to create a diversion, or actually to invite and receive an army of American or continental liberators!"

* * * * *

"Well, an occasion has come which certainly did not peril the existence of this country, but was in one respect very much more trying than Celtic prophets had foretold, since at one time it drained the military resources of this country to almost the last man. Now, then, was the time for the 'diversion.' The Celt had only to show a bold front, and not thirty nor sixty thousand Saxons, could guard a land teeming with patriots. All Ireland was the battle-field, every hill a fortress, every hedge a stockade, every bog an impregnable position. At a word, at a throbbing of the national pulse, all Ireland would rise as one man, and drive the oppressors into the sea. This was the expectation, and reasonable men held it. But what has been the fact? While England has so disarmed herself that we have seen militia-men garrison the Tower of London and Portsmouth Dockyard, we left, at one time, not more than a thousand regular troops in Ireland; and, if they had been taken away, the exit of the last soldier would have made no more sensation or difference of any kind than the departure of the last swallow."

* * * * *

"No country ever made so great a start in two short years. The benefit to England is that Ireland has ceased to be a burden, an anxiety, and a scandal. We find, to our surprise and pleasure, that we do not require to hold the island in military occupation, or reconquer it every year. We have not to maintain there as large a force as that we sent to the Crimea. So much has the result of 'Ireland's opportunity' opened our eyes, that it is now shrewdly suspected the police force is excessive. When it was lately suggested to send them to the Crimea, nobody had a thought for the landlords, the agents, the corn-ricks, and the cattle left behind. No Irishman would be so base as to take that advantage of the absence of the police on so glorious an errand. On the whole, besides the gain of comfort and appearances, on the merest military calculation Ireland is a better ally than she was a dozen years ago.

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"We are taking no particular credit for the measures of any government when we point out this signal non-fulfillment of the repeal prophecies. Many

causes, some wholly out of human control, have contributed to the unexampled tranquillity and prosperity of Ireland. But, even if British statesmen had no hand in it, the moral would not be the less salutary. They that pack up ill-designs with gloomy predictions, and implore Providence to afflict nations for their own wretched ends, may gratify the angry passions of a moment, and have the future to appeal to when the present fails. But when that future comes they are utterly confounded. They leave behind them memoirs at war with the prosperity of their country. In the hour of national triumph and mutual congratulations, when all have done their part, it is then remembered that there were men who prophesied far otherwise, and who even now are complaining from their tombs that Russia has not crushed the liberties of Europe and quenched the glory of England by the aid of Irish treason."

So far the testimony and conclusions of political journalists; and we have quoted thus largely not for any political object, but in order to introduce the moral and spiritual aspects of the case.

The facts glanced at above must be interesting and gratifying to all true philanthropists, apart from any predilections on subjects of party politics; but they are intimately associated with inquiries of the highest moment to the mind of the Christian, concerning the religious interests and prospects of Ireland.

Our design is to review briefly the religious and ecclesiastical questions connected with recent changes in Ireland.

We shall have to recur to the subject of "Maynooth College," which we introduced in former numbers, and shall endeavor to place before our readers a truthful view of the affairs and influences of that institution. We shall also glance at the working of the "Queen's Colleges," and of the Roman Catholic "University," and notice the progress of Education and general intelligence, in its connection with the subject of religious inquiry, and more especially as affecting the condition and relations of the people and the priests.

(*To be Continued.*)

PAGANIZATION OF ROMANISM.

We give a place to the following specimen of Rome's practical idolatry and effort to paganize those over whom she has full sway, with feelings of humiliation, and from a strong sense of duty to American citizens, especially to those who hitherto have felt little concern in regard to the progress of Romanism in our land, or to the success of missionary efforts in other lands, to enlighten and save the multitudes that have fallen under its power. We beg for it a careful consideration, and feel willing to abide the decision of the Bible-reading community as to the estimate in which Romanism, as a religion, should be held, and also as to the duty which rests on evangelical Christian ministers and laymen and churches, in regard to missionary labors in behalf of Romanists. Such specimens must soon cure all Thomases of their doubts, and lead to earnest coöperation with us. The article first appeared a few

months ago in the *Semeine Religieuse*, (religious weekly,) a French journal, under the heading of

"PRAYERS TO NOAH.

"Tuscany, like all lands of the vineyard, has experienced for several years much calamity from the oïdium, or vine disease. To combat this pest, the Archbishop of Florence has composed a collection of eighty-five prayers. In view of the special object of these prayers, they are not addressed to God, but to Noah.

"'Most holy patriarch Noah,' says one of them, among others, 'you who were employed, during the course of your long life, in planting the vine, and in gratifying humanity by the precious liquor which quenches our thirst, nourishes and renders cheerful all, cast your eyes upon our vines, which, after your example, we have up to this time cultivated, and seeing them languish and wretched by the effect of the devastating pest, which, before their ripening, destroys the fruits, in severe punishment for so many blasphemies and other enormous sins which we have committed; be moved by compassion toward us, and prostrated before the high throne of God, who has promised His sons the fecundity of the earth, and the abundance of corn and the vine, pray to Him in our favor, promise to him in our name that, with the assistance of his grace, we shall quit the road of vice and sin, and that we shall scrupulously respect the holy law, and that of our holy Mother, the Catholic Church.'

"The ninth prayer is directed to the Virgin:

"'Address yourself, O Mary! to your well-beloved Son, Jesus Christ, in repeating to him, as at the marriage of Cana: 'They have no more wine;' and may He who, at your demand, worked the wonderful prodigy of changing water into wine, renew this miracle in curing our grapes of the malady which consumes them,' etc.

"The prayer-book is ornamented with a vignette which represents Noah presiding at the operations of the vintage, and contains the Archbishop's counsel, allowing forty days of indulgence to those who shall devoutly recite the prayers in question."

FOREIGN FIELD.

FRANCE.

PARIS, *December 6th*, 1855.

DEAR BRETHREN: Our dear and venerable friend the Rev. Dr. Baird has, without doubt, communicated to you, what he learned and saw of our labors, during his very short sojourn among us last summer. We furnished to the best of our power, in answer to his affectionate inquiries, all the facts that could interest him. And the sympathy with which he listened to them gave us the assurance, not only that he will assist you in obtaining a true idea of our progress and of our necessities, but also that he will plead our cause warmly with you.

He had an opportunity of observing in a meeting where we had the happiness of seeing him take part, that we are asked for assistance from a great number of different places, in the evangelization of the country; and if our financial resources were more considerable, an immense field of labor would open before us. Permit us, then, dear brethren in Jesus Christ, to rely upon your aid in placing ourselves in a situation to carry on this work.

In your esteemed letter of the 26th of last May, you gave us some instructions in regard to the regular reports which your Society wishes to receive, of the progress of our work in general, and particu-

larly at those posts of evangelization which we have commended to your Christian interest.

Some of these instructions it will be very difficult for us to follow closely, on account of the peculiar organization of our society.

You will realize, dear brethren, that having, in different parts of the country, six or seven stations, forming it is true, a kind of happily-united confederacy, but still each having its own distinct committee charged with the direction of its special operations, upon the sole condition of giving a summary report to the general committee—it will be impossible for us to give every month a report of our operations without burdening too much with details, the agents and pastors already heavily laden. We submitted this difficulty to our friend Dr. Baird, who gave us reason to hope that it would not be an obstacle in the way of your preserving your intercourse with us. While highly appreciating the resolution adopted by your committee, we pray you nevertheless, to make this concession in our favor—that once in three months we shall give you the details as to the condition and progress of our work—and that annually, at the time when all our sectional reports have come in, we shall carry out the plan laid down in your second resolution. We know that it is requiring a good deal to ask such a submission to our decisions, but we prefer to promise only that which, God willing, we shall be able to perform.

Several days ago we sent by mail to your address three copies of our last general report recently published. If, as we hope, it came to hand, it will give you an idea of the situation of our work up to the last spring.* Since then but few important changes have taken place, as our resources have not been sufficient to warrant new undertakings; still the intelligence from most of our posts is of an encouraging nature. In spite of previous employments of more than one kind, that absorb the attention of those in our midst, and in spite of the opposition which the tools of the Romish Church continue to make against us to the utmost of their power, the spiritual kingdom of Christ is strengthening itself at many places, and at others it is manifestly tending to increase. The progress would be still more sensible, if more laborers could be employed in the harvest.

We think you have said that one of the objects upon which we should especially bestow our care, is the necessity of providing for the religious wants, and of laboring for the awakening of the numerous Protestants who are scattered over the country, too often without pastors and without worship. This branch of our work is perhaps less bright than that which addresses itself directly to the Roman population; but still we believe it to be eminently useful, even to this very population, as it will be more easily brought to the truth, if it has among it a number of Protestants, living in reality a Christian life. Accordingly we render assistance to a large number of churches and pastors, in their efforts to evangelize as many as possible of these professors with us of a common faith; and it is touching to witness with what zeal and grateful acknowledgments they receive these spiritual ministrations. The perusal of our report will afford you some examples.

But this charge does not cause us to neglect our labors among the Roman population, where the Gospel has begun or tends to spread. The particular posts which we have commended to your fraternal sympathies seem to us, under this head, to be worthy of continual support.

At Estêssac (Aube) political difficulties have not as yet permitted us to open our church, and to establish public worship; but our two agents (a pastor and an evangelist) are always there, visiting families and individuals, preaching in private houses, and gathering, for the fruit of their efforts, the assurance, that in the

* The copies were duly received, and if our space allowed, we should be happy to lay the information contained, before our readers. We may find room for portions of it hereafter.—Eds. of A. & F. C. U.

majority of cases persecution will be unable to tear up the root which the good seed of the Gospel has taken in the heart of these new Protestants.

The news which we receive from Fresnoy le Grand and from Grougies is always satisfactory. The two pastors and the instructors which we have at these posts do not labor in vain, but see the evangelical faith strengthening itself more and more every day, and our Protestant instructors are gaining a firm foot-hold in places where, but a few years ago, the name of Protestant was scarcely known. The movement to which the birth of these churches is due, has such a tendency to spread in the neighboring districts, that at different times we have been obliged to recommend to our laborers not to extend their work too much, preferring permanence in the results, to a too rapid diffusion.

Finally, our two posts of Elbeuf and St. Opportune (Eure) present also an encouraging aspect. In spite of the opposition which the Gospel there meets, it maintains itself with a success which plainly shows that the Lord himself has planted it.

Our evangelist at St. Opportune is continually obliged to travel from district to district to answer the numerous calls which he receives. At Elbeuf the church is filled every Sabbath exclusively, or nearly so, with workmen who have left the ranks of the Roman Church; and such is the zeal of these men for the study of holy things, that the conferences held in the evening, after a day of labor, always draw together a large number of them. The schools for children and adults are also always very well attended.

So gentlemen and dear brethren, God does not withhold encouragements from us. But, without doubt to prove our faith, he permits us to feel embarrassments also. One of the gravest of these at this moment is the state of our treasury. We need money, not only to undertake new enterprises which are pressed upon us from all sides, but even to sustain and develop in a proper manner those already existing. A considerable deficiency threatens us at present, and the difficult circumstances of our country leave us little hope (at least humanly speaking) of providing for it. We commend our situation to your zeal for the cause of the Saviour; and permit us to hope that you will be touched by it.

Farewell, gentlemen and dear brethren! Continue to love us, to sustain us, and to pray for us. We ask in the name of Him whom we ourselves pray, to bless you and your enterprise.

Yours, devoted and affectionate brethren in Jesus Christ.

In behalf of the standing committee.

L. Vemey, *Pr.*

T. H. Grand Pierre, *Sec.*

"Paris, *January* 16, 1856.

"Mr. Anson G. Phelps:

"Sir, and much-esteemed Brother: In our last communication to Dr. McClure, (some weeks ago,) we gave him most abundant details concerning our work, both in Paris and in the country. All those details are embodied in the quarterly paper which you will find inclosed.

"We will draw your attention to the details contained from the bottom of page 5 to the bottom of page 6, relating the coming of the police commissioner while our friends at Thiat were assembled for purposes of worship. The police commissioner took down the names of the agents of the Evangelical Society who were present at the meeting, and drew up an official report against them.

"As the minister of 'public instruction and worship' had met our applications by saying that he could not authorize those meetings without making fresh inquiries into their nature and character, we thought at first that the visit of the police commissioner was but the commencement of those inquiries, and that our agents ought not to apprehend a new legal prosecution. But we were mistaken. Towards the end of December last, we received a letter from Pastor Peron, stat-

ing that he was summoned to appear on December 29th, before the Tribunal at Bellac; that he, and 'M. Barnaud, and M. Charmasson, schoolmaster, and Mrs. Chevalier, schoolmistress, were accused of being leaders or members of an association of upwards of twenty persons, whose aim was to interfere with religious objects, without any authorization from the government.'

"As we did not anticipate that new legal prosecution, nothing was prepared for the defense of the accused parties; and as we had no time to lose, we sent to M. Peron a telegraphic dispatch, advising the accused parties to make default. The cause was judged by the tribunal, on the 29th December, without any debate: the public prosecutor said, 'That for the first offense, the tribunal had been lenient to the accused parties; but that, notwithstanding their condemnation in the month of August, they had continued offending against the law, and that they ought to be severely punished; that, as they had not been sentenced to commitment, he did not require that they should suffer prison; and he required that they should be sentenced to pay fines, namely, Pastor Peron, 200 francs; M. Charmasson, M. Barnaud, and Mrs. Chevalier, 100 francs each; M. Desbrousses, 90 francs.'

"The tribunal gave their decision agreeably to the demands of the public prosecutor, and our friends were sentenced to pay those heavy fines. But, as our friends did not appear before the tribunal, that decision is not to be carried into effect; the debates will take place on Saturday, 26th January.

"M. Leblond, a celebrated barrister of Paris, will act as counsel for the defendants, and will be accompanied by two members of our committee. As soon as the cause shall have been debated before the tribunal, we will give your Board a most complete account of the proceedings.

"Let us add, that our friends at Thiat (we mean the pastor, the schoolmasters, and the members of the evangelical congregation) remain unshaken in their attachment to gospel truths, and to the cause of religious freedom. They are ready to endure persecution, fines, imprisonment, for the sake of the Gospel. They seem convinced, that it is only through many sufferings that the cause of religious liberty will gain ground, and they are willing to bear with any sufferings.

"Now, dear sir, it will doubtless strike you, that the Evangelical Society is gaining a greater degree of importance, owing to those very difficulties which it has to encounter. Mark, that these difficulties afford no serious impediment to the progress of the work of evangelization. Both in the missionary stations, where it can develop itself without any impediment, (as in Paris and several departments,) and in the missionary stations, where public preaching is under some degree of restraint, the work of evangelization—we mean the spiritual internal work—is making real advances.

"The adherents to the Gospel cause are confirmed in their attachment to the evangelical doctrines; new members are added to the Church of the Redeemed. Our schools in the metropolis, and at some other places, are crowded with pupils, and thus are vast numbers of young people placed under the beneficial influence of a Christian education. You may therefore be convinced, that in spite of the external difficulties which we have to contend with, our work has sustained no loss and suffered no diminution. The spiritual results of our agents' exertions are as cheering as they were when we had full liberty of action. Nay, as we have said, those very difficulties give additional importance to our Society.

"It is needless to say, that we have not sought for these difficulties. We should have been glad to go on peacefully prosecuting our labors of love, and peaceably announcing Gospel truths to every sinner within our reach; but God has not permitted that it should be so; unsought difficulties have obtruded them-

selves upon us; the rights of religious liberty, though acknowledged in our political constitution, and in the declarations of the Emperor to the Protestants at large, and to the delegates of the Independent churches, have been practically denied by the provincial authorities: some chapels and schools have been closed; legal prosecutions have been carried on against our pastors and teachers. Under such painful circumstances, it was of the last importance that a society should exist, which, not being trammelled by any connection with the state, and placing itself on the broad ground of spiritual independence, should be able and willing to advocate the cause of religious freedom, not only in favor of itself and its agents, but in favor of Christians of every denomination, and of every ecclesiastical position.

"We would not speak disparagingly of what others may have done in support of that noble cause; but we may say, without any boasting, that the Evangelical Society, acting in concert with the delegates of the free churches, has come boldly forward to defend the rights of religious freedom. We may say, without any boasting, that the Evangelical Society is now the most forward champion of that cause — which is the cause of all the Protestants in France to whatever denomination they may belong.

"Our committee have spared no pains, no sacrifices, to advocate that cause. We have petitioned the Emperor, and the cabinet ministers; we have sustained several legal prosecutions; we are about to sustain new prosecutions. Meanwhile, we do not cease our applications to the superior authorities; and we will not cease them till, under God's blessing, we shall have secured the triumph of a cause which must be sacred and dear to every Christian heart. We feel confident, that all the friends of the Gospel will sympathize with our efforts, and will grant us such support as they can afford."

"Yours very truly,

"On behalf of the Committee,

"N. De Pressense."

BRAZIL.

The following letter, recently received imparts much valuable information in regard to Brazil as a missionary field. It will be read, we doubt not, with much pleasure by those who are interested in learning the moral and religious condition of that part of our continent. And we trust it will do something to awaken a deeper interest in the hearts of Northern Christians in the work of evangelizing the countries of South-America, than they have yet felt. But to the letter:

"Dear Brother: Your letter, dated August 14th, arrived some three weeks ago, and I now propose to answer it — thanking you first of all, for the kind sentiments it contains. This will make the third letter which I have written you, since my arrival here. The other two I trust you have long ago received.

"Your question in regard to Colportage in Brazil, I have had under consideration, and have also suggested it to several friends here. From all that I can learn, I think it would be an enterprise well worth trying; and for the following reasons.

"Nearly, if not all, native Brazilians, at least in the cities and villages, can read. They are always exceedingly glad to obtain reading matter in the Portuguese language; for nearly all books here — even the text-books of the schools — are in French, and very dear. In fact, Brazilians have little or no reading matter in their own language, save what they obtain from the newspapers — which are taken in almost every family, though very expensive and confessedly uninteresting. There are no books for the young especially; no works of morality; no helps for studying and illustrating the Bible — in fact, the Bible itself, in most cases, is an unknown volume.

"I was recently told by the President of a Collegio, a most excellent man, that he was very anxious to obtain elementary works on Biblical History, Moral Philosophy, and suitable religious books for the young; for, said he, 'On all these points,

the minds of Brazilian children are almost a blank.'

"After conversing some time with him on the importance of imparting suitable religious instruction to the young, Why is it, said I, that you uphold a religious system, which really does nothing for the mind and morals of the young, but rather degrades the soul by its image-worship, and whose priests, you yourself acknowledge, are ignorant, and very often immoral men?

"These things, he replied, are the abuses and not the legitimate fruits of Catholicism; besides, we are not very particular about the character and conduct of the priests who officiate, so that our faith and the sacraments are divine.

"When we reflect, I replied, that for three hundred years Romanism has had supreme sway in Brazil, one would naturally suppose that the time for fruit had come. His only answer was, 'Things are mending somewhat.'

"During the last few years, it is true there has been a perceptible advance in educational matters, but it is entirely independent of the clergy, and owing mostly to a sort of outside pressure; to the presence of a foreign population—a more extended commercial intercourse—a greater material prosperity, and to the more enlightened policy of the present Emperor (Don Pedro II.) and public men, who have either observed abroad, or read at home, the beneficial workings of a general system of education.

"The opportunities for distributing reading matter, and for conversation, proved even by my own experience, are exceedingly favorable. In the cities and villages, one constantly comes in contact with the people, owing to their habits and to the construction of their dwellings. The streets are generally very narrow; the houses, but one story high, and built immediately on the street. Owing to the climate, and the dull monotony of life, the families are often at the doors and windows, and always glad to see you, and to be entertained in any way. And in the country, you are always doubly welcome, and entertained without charge, provided you travel properly accredited with passport and letters of introduction. If a foreigner can only speak their language, the Brazilians are very sociable, and one can not visit them too often. In fact, I find that many of the charges against them, of reserve, suspicion, etc., etc., are without foundation.

"In view of the above facts, I am well satisfied that a person speaking the language, of suitable address and proper caution and prudence, might not only scatter among this people a vast amount of printed and oral truth, and meet a sensible need, but support himself well. I am sustained in these views, by all my friends here, with probably one or two exceptions. One gives as a chief objection, that the moment it was publicly known what the Colporteur was really doing, some defender of the faith would publish him in the papers, prejudice the public against him, and cut short his work. It is probably true that he would be published, for all kinds of communications are eagerly inserted, but I do not think it would do much harm.

"The main objections to Colportage in Brazil, I think are these: Besides being a very expensive country in every way, a colporteur's work would be exceedingly exhausting; and unless a man had uncommon zeal and perseverance, he would be apt to give way soon, as the climate is very enervating, the facilities for travel very poor, and the population, except in the cities, very few and widely scattered.

"There is one other objection. The religious books now printed in Portuguese are hardly of sufficient variety and correctness to warrant such an undertaking. Even the Scriptures are liable to the charge of incorrectness, in some respects. At any rate, it would be well for our Societies to issue revised editions of their Portuguese tracts and books.

* * * * * * *

"I teach, likewise, in several private families, where my chief compensation is

the opportunity of religious conversation; and I strive, on all suitable occasions, to direct the minds of my pupils to the truth. Many instances like the following, occur:

"A few Sabbaths ago was celebrated the Festa of 'Nassa Senhora do Cabo da Boa Esperanca,' when an immense wax-candle procession, headed by the Sacred Image of the Virgin, marched from a small chapel, through the principal streets of the city, to the Carmo Church, near which (while within the people were bowing before and kissing the image) bands of music played, and fireworks were set off. The next day, one of my pupils, a bright lad of seventeen, asked me if I had visited the Carmo Church to see the image. I replied, that I had not, because I did not think it proper to be seen in an idol-temple, worshipping at the shrine of a human being. He seemed much surprised when I told him that Christian churches should be dedicated to God alone, and that it was idolatry to bow before the images of the Church.

"During our conversation, I asked him, if he ever prayed to the Virgin. Yes, he replied, every day; for my books teach me that she is the mother of God, and has great influence with him. I requested him to show me his books, when his mother gave him two small volumes—one the 'Mystery of the Mass,' and the other a short catechism, in French. It so happened, that on this very visit, I had brought with me a Portuguese Bible to present to him; and after explaining that it was the word of God, and why it was given to us, I turned first to the Ten Commandments, read and explained them—especially the second; and afterwards, in speaking of the Virgin, I opened to that beautiful passage in 1 John, 2: 3, and explained to him, that Christ alone was our Advocate.

"It was the first time he had ever seen the Bible; the ideas were all new, and he seemed deeply impressed. I wrote on the fly-leaf his name, quoting John 5: 39, and 2 Tim. 2: 15, when he promised me that he would read it with prayer, every day, thanking me, at the same time, very kindly for so precious a gift.

"During the past three months, I have witnessed an uncommon amount of religious interest on the part of priests and people, for the times have been sickly and many 'mourners have gone about the streets.' A vast number of masses have been said for the dead, besides the tolling of bells, and processions, and the burning of wax candles, and the sprinkling of holy water; yet in the midst of all these follies, as well as bereavements and days of terror, not one word of consolation has been offered to the widow and the fatherless, and not one line of warning or instruction given to the people.

"The worship of the Virgin seems to constitute the leading feature of Brazilian Catholicism. If we were to judge from the daily notices in the papers, from the language of the people, and from the great number of images paraded through the streets and exhibited in the shops, private dwellings, and churches, one would conclude (as is the fact) that 'Nassa Senhora,' was the Alpha and Omega of their theology and worship. It is perfectly astonishing to see to what an extent the worship of the Virgin is carried here. In all the low vendas or grog-shops, up to the most palace-like residences, her image stands supreme.

"Since reading 'Middleton's Letter,' I have had my attention more specially directed to the essential paganism of the Romish Church; and the following passage from Apuleius, describing the ceremonies of old Pagan Rome, is a very graphic description of what I have here witnessed on several occasions. 'On these occasions, the highest functionary (or chief-priest) used frequently to assist, in robes of ceremony. He was attended by priests in surplices, with wax-candles in their hands, carrying upon a pageant (or theusa) the images of their gods, dressed out in their best clothes. These were usually followed by the principal youth of the place, clothed in white linen vestments or surplices, singing hymns in honor of the god whose festival they were celebrating, accompanied by crowds of all sorts, that were initiated in the same religion, all

with flambeaux or wax-candles in their hands.'

"The longer I reside here, and the more I become acquainted, the more am I convinced that those who have written about the decay of Romanism in Brazil, have really overstated the matter. Though many of the educated classes have made some progress from Romanism, yet they have, by no means, embraced a pure Christianity, but rather infidelity; while the common people are now as far gone in superstition as they well can be.

"In all Brazil, I have not yet heard of a single individual who has declared himself openly a believer in Jesus Christ, independent of the Romish Church. Such cases there may be, but I can not find them. The great difficulty seems to be—sad as it is to declare it—Protestantism is badly represented here, in every way; and a Catholic can not or will not contemplate the truth without associating it with Protestantism.

"I might give you very many painful facts, corroborating this statement, but it is unnecessary. Every one knows, who has travelled abroad, how the foundations of religious principles are tried, and a weak faith given to the winds, where there are no Sabbaths, no living ministry, and no earnest Christian hearts banded together, for mutual sympathy and worship.

"I still continue to conduct a small Sunday-school and service, among the poor English; and through them, I am enabled to scatter considerable reading matter among the native population. I have performed considerable of this kind of work myself, but my supply of books and tracts has become exhausted. I have distributed and sold many copies of the Scriptures; and now every day, I have fresh applications, which I can not meet, as I have no more.

"The weather is here, now, very warm, but the cholera is abating. Some thirty-eight hundred persons have already died. A few cases of yellow fever have occurred in the city; but as yet, no one seems alarmed. I remain,

"Yours in Christian fellowship,

"_____."

HOME FIELD.

LIGHT IN A DARK PLACE.

At Brownsville, on the Rio Grande, in Texas, Miss M. Rankin, from whose pen we published in August last an interesting letter, has completed her seminary for the education of girls, and especially with a view to counteract the influences of a Romish convent—a nunnery which has been put in operation there, and to extend the influence of the Gospel into Mexico, which lies upon the opposite side of the river. Miss Rankin receives into her seminary indigent but promising Mexican girls, and educates them religiously. In addition to this, she does much missionary labor: she personally distributes Bibles and tracts, and superintends the work in every department of the town, among the Mexicans. The Board sustains her to some extent in her efforts.

The following letter recently received from her will be read, we think, with interest. It was addressed to the Home Secretary. She says:

"Your communication of November, I found upon my arrival in Brownsville, and would have acknowledged it sooner—but on account of adverse winds on the Gulf, only one mail has left for New-Orleans since, and at that time, I had not become sufficiently acquainted with the present

condition of my field of labor, to communicate any thing of interest to you.

"My school had become somewhat scattered during my absence, as the lady whom I left in charge of it, was obliged to leave Brownsville. Several of my pupils had been induced to go into the convent; but upon my return, they very gladly came back to me, having become more than ever before disgusted with the foolish and wicked practices, to whose observance they were subjected under Jesuit priests and nuns. Even the Roman Catholics are willing to acknowledge the superior advantages for improvement in a Protestant school, and several have manifested a decided preference, by taking their daughters from the convent, and placing them in my institution, with the full understanding that I am to give them such biblical instruction as I think proper.

"The priests have administered severe reproofs, but they have no effect but to make them more strenuous in the exercise of their own choice.

"The Mexicans who have come into the United States, are begining to realize the fact, that they are not abject slaves of the priesthood, but are possessed of the right of controlling their dearest and most valuable interests. The light of the Bible is beginning to dawn upon the darkness of these benighted people, and show them that to a higher than a Romish tribunal they are to render an account.

"Since my return, I have improved every opportunity of distributing Bibles, tracts, etc., and have been uniformly kindly received by the Mexicans in their hacals. They receive my books with much apparent thankfulness, and in only *one* instance have they been refused, where any of the family could read. This was by a very intelligent Mexican apparently, who showed me his objection by pointing to a shelf filled with images, and saying those were sufficient for him. I presented a Testament, and explained the salvation therein revealed; but he turned to his idols, exclaiming that he wanted no more than those to secure his salvation. I left him with a painful conviction and great fear that he was firmly bound by the chains of Satan, and left 'to believe a lie, that he might be damned.' Such is the horrid nature and tendency of Romish superstition.

"I find children the most hopeful subjects of instruction. They have fewer prejudices to contend with, and will much more readily admit the propriety of worshipping God instead of images, saints, etc. The little girls who have been taken from the convent, and brought to my school, were charged not to cease their 'Hail Mary;' but upon my explaining to them the inconsistency of praying to a human being, instead of their Creator, who could hear and answer their prayers, they at once acknowledged that God should be worshipped, and not Mary.

"My main object is to impress upon their youthful hearts the value of the word of God and of the truths which it teaches. The superstitions of Romanism can not exist in the light of the Bible. As well may the darkness of the night continue after the rising of the sun. This encourages me to labor, although but little apparent effects are witnessed at present. With the Bible in my hand, I know that the enemy will eventually have to surrender.

"God has sufficiently blessed my feeble efforts to convince me that the work in which I am engaged is his work; and that he can and will continue to prosper it. The belief that Christ is to have Mexico for his inheritance, as well as the uttermost parts of the earth for his possession, encourages me to labor as I do for the spiritual benefit of its benighted people.

"I have distributed between forty and fifty Bibles and Testaments, and more than one thousand pages of tracts, and I trust it will be seen that these are not as seed scattered in vain. I shall still continue the distribution as opportunities present.

"I have eight indigent Mexican girls at present in my school, and expect to receive others as soon as the weather becomes more settled. We have had an

unusually severe and disagreeable winter for this climate. Rain-storms and 'Northers' have succeeded each other rapidly for the last two months. My labor has been somewhat hindered on account of the unpleasant weather; yet still I have done more in advancing the interests of my school, etc., than I could have expected in the circumstances.

"I obtained during my absence, the means for completing my seminary building, so as to make my school a boarding-school in part. The work is just finished, and I now find myself with the building, and my assistant-teacher fully prepared for my work. But I feel that I need sympathy and the prayers of God's people, that the blessing may attend my labors, so that from this seminary planted upon the border of Papal Mexico, an influence may flow forth which shall 'make glad the city of our God.'"

GERMAN ROMANISTS IN SAVANNAH, GEORGIA.

The following brief account from the Rev. Mr. Epping, Missionary to German Romanists in Savannah, is encouraging to the friends of evangelical religion. We will hope for the happiest results from the labors performed among them. They seem willing to hear, and in that a great point is gained. Mr. Epping says:

"There is no German Catholic Church here, nor do any of the four priests stationed here understand the German language. This excludes, in fact, most of the immigrants, and among them all the elder ones, from their most important offices, (oral confession, etc.,) who very seldom acquire the English language sufficiently to speak or understand any thing beyond the narrow sphere of daily intercourse in trade, etc. Consequently, soon after I began my work here, I became quite accustomed to see every Sabbath, from six to twelve aged Romanists with their (Catholic) prayer-books in hand, attend our regular services. This made me feel interested in these people.

"I was frequently called upon to perform ministerial actions for them, such as baptisms, marriages, etc., and did not neglect to make an impression of the truth on these occasions.

"Lately, two large and respectable (though poor) families, comprising eight adult persons, have openly and closely connected themselves with my congregation. Some of the young men assist us in the choir, and if our *greatest* want, that of a *Sunday-school*, could be well supplied, I have no doubt that there would soon be not a single German Roman Catholic family here, that would not be brought directly under the influence of the Mission.

"But it is indeed a subject of great sorrow to me, that this want could not up to this time, be supplied. We are worshipping for the present in the lecture-room of Dr. Preston's church, which, in the morning, before my people come in, and also in the afternoon, is occupied by the white and colored Sunday-schools of that congregation.

"However, I endeavor not only to continue, but to increase my work among my otherwise destitute Roman Catholic countrymen. I hope to be able, as I have done during the past month, to visit from twenty to thirty families every week.

"In my next, I hope to report about the efforts that are on foot for the purpose of reviving the Ladies' Auxiliary Society of the American and Foreign Christian Union."

The Rev. Mr. Ellers, who has lately begun to labor among the Romanists in Dayton, Ohio, is encouraged by the coöperation of the ladies in that city, and by the general prospect of the Mission. He says:

"The extreme cold and stormy weather of the past month has been very unfavorable to out-door work, and therefore you will find the statistics in this

report not so promising as those of the preceding months. The number of visits made during the month is 172. Of these ninety-two were to Catholic families. The number found destitute of the Bible is eighty. To some of these I furnished copies of the Bible.

"I conversed on the subject of religion and prayed with seventy-five; and induced five children to attend the Sabbath-school.

"Although the number of visits I have made during the last month is less than that of the previous month, they have not been less interesting to me, nor perhaps less profitable to those whom I had the opportunity to converse with on the subject of religion.

"A number of children, who did not attend the Sabbath-school, gave as an excuse for their neglect, the want of suitable clothes.

"Our prospect for future usefulness is good. The ladies of Dayton have promised their assistance, and already rented a room for six months, in which I intend to commence a Sabbath-school and evening meetings, as soon as it can be furnished, and fitted up.

"May the Lord give us wisdom and grace to perform our duty faithfully and successfully, and win precious souls to Christ."

REPORT FROM BUFFALO, N. Y.

Our Missionary in Buffalo, the Rev. Mr. Jahncke, labors among the Germans. And it is gratifying to know that the Gospel in connection with his ministry is followed by results described in the report below. We trust that he will be still more encouraged in his future labors, and that vast numbers of his countrymen may be converted, who are now "without God and without hope in the world." He says:

"During the past month I have been permitted as usual to preach the everlasting Gospel, and to witness some of its blessed results in the lives of those who come statedly to attend upon its ministrations, and who otherwise make use of those means which God has appointed for salvation. Vice and immorality seem to retreat from the borders of our little Zion, because those within do not now countenance, as some did heretofore, certain evils which are practised by some nominal Christians, and the world at large. In their daily walk and conversation, our members begin to exert a good influence on all with whom they come in contact.

"Your Mission Church has assumed a more honorable and elevated position than it ever did before. By the Divine blessing, its aspect is daily becoming more favorable. It is becoming like 'a city set upon a hill, which can not be hid.' The eyes of the community, German and English, are turned towards it, wondering at the new state of things taking place, and all, in anxious expectation as to what the end will be.

"Our congregations, morning and evening, are growing in interest. Many precious souls are leaving their unevangelical churches and blind guides, to meet with us in our public worship. Fifteen in number have made a public profession and united with our church, since you received my last communication.

"Our German and English Sabbath-schools are doing well. The Superintendent and teachers, with your humble Missionary and patrons, are greatly encouraged in this glorious work of missionary labors. In my private and social interviews with German families, God has most signally blessed me. I have not only met an 'open door' for admission, but open and willing hearts to listen to and to receive the heavenly message which I bore.

"Some strangers have visited me at my own house, with a view to converse about the salvation of their souls, and when leaving have given me most friendly

invitations to visit them at their own firesides.

"In my visits, I called on a Roman Catholic family whose male head has renounced Popery and has become an avowed infidel. I conversed with him on religious topics for nearly two hours, and induced him to accept a Bible, and also to read 'Nelson's Cause and Cure of Infidelity.' His children are now attending a Protestant Sabbath-school. The result of my labors for him and his wife the future must determine."

THE WORK ADVANCING IN ALBANY, N. Y.

Our Missionary, the Rev. Mr. Calder, says:

"I send you my monthly report, and with pleasure record the goodness of God to me during the past month. I have had some pleasant, and I hope profitable interviews with some of the Romanists here. Although I have to contend with a great many deep-rooted prejudices, yet upon the whole, they are upon the decrease; and in some instances where I have been permitted to come into close contact with them, they have disappeared entirely.

"This month a greater number of the Romanists have attended our preaching meetings than formerly, and some of them seem to be in earnest about their souls' salvation. A widow who has five children, with whom I have conversed and prayed often, has become so convinced of the evils of Popery, that she has taken from the walls of her room all her Romish pictures. She has given me the cross, with a little image upon it, which I have received, and keep as a memento of a victory over 'the Man of Sin.' She has also sent four of her children to the Sabbath-school; she attends with her children upon our religious services regularly. She has yet almost every thing to learn, (even to read,) but through the means employed with her, she has learned that 'an idol is nothing,' and ought *not* to be worshipped—and that the priest can not forgive sins.

"I generally preach at the Almshouse on Sabbaths, and in private houses *twice* in the week at nights. At the former the children of the Romanists are making considerable progress in Bible knowledge, and at the latter, we have a good attendance of Romanists and others, on whom, I trust, there have been serious impressions made. I do believe the labors in the mission field here have been owned and blessed by the Great Head of the Church, Jesus Christ our Lord.

"This month I have preached nine times, made three hundred and thirty-four domiciliary visits, distributed five hundred and thirteen tracts, visited the sick nineteen times, induced twenty-three persons to attend public worship, brought seven children to Sabbath-school, held nine social religious meetings, given pecuniary aid in sixty-one cases, from the funds of a Benevolent Society. All these things have kept my hands full, yet God has given me strength to do them."

ROMAN CATHOLICS HEARING THE TRUTH.

In his report the Rev. Mr. Leo says:

"I have just finished my public labors among the Roman Catholics of Chicopee, and of the adjoining towns in this State.

"Chicopee lies about five miles north of the city of Springfield, Mass., and contains a population of some seven thousand souls. It is a large manufacturing place, and gives employment to about three thousand Roman Catholics, mostly Irish. The Christian people of the town had long been hoping that some good might be brought to bear upon this mass of foreigners, whereby their attachment to Romish error should become weakened.

"The largest hall in town was, accordingly, secured for my lectures to my Roman Catholic countrymen, the Irish; and of the nine hundred persons present at the opening lecture of the course, nearly *four hundred* were Romanists.

"The introductory lecture went to

show the "*Sufficiency of Scripture as the Rule of Faith*," so that, through the remaining lectures, having proved that the Bible is a safe and sufficient guide, we could refer with all certainty to the written word. Out of those divine oracles I reasoned against the doctrinal errors of Popery in a course of seven lectures before the most candid and best-informed Roman Catholics of Chicopee. They listened throughout with the most respectful attention. Many of them openly declared to the Protestants after each lecture, that my statements were true, and some even came forward to shake hands with me, and tell me how glad they were to hear me.

"The priest threatened to excommunicate all of his 'flock,' who went to the lectures—but without effect; for, in reply to each of his attacks upon myself, and in justification of their attendance at the lectures, the poor fellows, would constantly say: 'Arrah, yer Riverince, isn't he an Irishman? An' shure we niver went to hear him bekase he's a Pratestan' at all at all, only bekase he's an Irishman intirely.'

"During my labors among them, both in public and in private, it was my constant aim, not so much to dwell upon the errors of their religious creed, as to speak to them of the great salvation, which Christ purchased for us by the shedding of his precious blood; and which he now offers to us all in return for the 'faith which worketh by love.'

"Thanks be to God who enabled me, while among those poor deluded ones, to magnify our Saviour's atonement above priestly absolution; above saintly intercession; above human merit; above the fable of purgatory; and above the thousand other false dependencies, wherewith the apostate Church of Rome beclouds and nullifies the divine scheme of grace. They heard me to the close with the utmost quietness.

"It is the decided opinion of our best friends in the town, that a work of the right kind has been begun among the Romanists of this place.

"Those friends admit also, that the great enterprise of our Society is altogether feasible—that the Roman Catholic population of our land *are* accessible to the effort we make on their behalf.

"From the experience gathered during a period of nearly three years' labor under the Society, among the Romanists of the New-England States, I am satisfied that Protestant truth is making sure progress among that people; and that if our Society is but enabled to multiply its means of doing the work, as well as the number of its faithful laborers, with dependence on divine aid, the practicability of this work will be seen, in successful results far and wide. Next week I go to commence my labors in Berkshire county."

MISCELLANEOUS.

AN AMERICAN CHAPEL IN PARIS.

The Board of Directors of the American and Foreign Christian Union have for a long time been deeply convinced of the great importance to the cause of pure Christianity in Southern Europe of an American—evangelical Protestant Chapel in Paris. For several years they have watched the state of affairs in the capital of the French empire with deep concern, anxious to discover such indications as would warrant an effort on their part for its accomplishment.

They are happy now to be able to state to the members and friends of the Society, that the time for doing something effectively in the matter ap-

pears to have come. The subject has attracted the attention of some of the Americans resident in that city, and they have begun to act in regard to it. With the progress of time and current reflection, its desirableness has grown upon their convictions, and led to the adoption of measures which, if properly seconded in this country, must early secure the desired object.

An Association of Americans has been formed in Paris, of which A. W. Little, Esq., is President, having the establishment of a Chapel for their object, and having already made a good beginning towards it They have ascertained the practicability of obtaining a suitable lot of ground in a very desirable part of the city, as a site for the edifice; have obtained estimates of the cost of a building suitable for the uses designed; and from reliable sources, they have gained information in regard to the relation of such a building, and the services to be held in it, to the French government; and the practicability of its being placed permanently under the control of the Board of the American and Foreign Christian Union in New-York.

These matters having been found capable of satisfactory adjustment, attention was turned to procuring the necessary funds. In the circular addressed to all the Americans in Paris, the officers of the Association say:

"It is supposed that a respectable edifice in a convenient situation can be obtained for about ($40,000,) forty thousand dollars, 'which the committee hope to raise without difficulty;' if, however, this expectation is not realized, and the sum subscribed should not attain the amount of ($15,000,) fifteen thousand dollars; the following subscriptions will not be called for."

The Americans in Paris therefore hope to raise for this object, at least $15,000. They will doubtless effect it. They have already obtained $10,000 of the sum. But for the balance, $25,000, they must look to Americans at home. And we can not think that they will be suffered to look in vain. There are thousands in this land who will doubtless deem it a privilege to respond to the call of their countrymen in that city for help; especially in reference to an object so honorable to the American name, and to the claims of Protestantism —their own and their fathers' religion, but above all the religion of the Bible.

At a special meeting of the Board of Directors held on the 4th inst., convened to hear and act on the communication of the President of the Association, A. W. Little, Esq., in respect to it—who had lately arrived in this country from Paris —the main features of the plan submitted were approved, and a committee was appointed to take in hand the business of raising the necessary funds for its accomplishment. We trust that they will meet with prompt and liberal encouragement, not in New-York only; but in Boston, Hartford, New-Haven, Philadelphia, Baltimore, and other places in the country.

Multitudes of our citizens in various parts of the land have large commercial interests in Paris. And if no others took part in it, it would be an easy matter to raise the amount needed, should they incline to do it.

We earnestly hope, however, that all classes of our citizens will entertain the subject favorably, and take an interest in so important and useful an undertaking. We trust they will regard it as of sufficient importance to class it among the objects, for which they will make a *special* effort. It ought not to interfere in any case with the ordinary donations to the treasury of the Society. The funds given in the usual church collections, for missions and general purposes can not be devoted to this object. And those who wish its accomplishment, we are sure will not desire to turn them from their proper course.

We regret the shortness of Mr. Little's stay in this country—that he is constrain-

ed to return to Paris so soon. He now (at the time of this writing, March 10th) expects to leave in a few days. Could he have visited some of the cities on the seaboard, and conversed with gentlemen upon the subject of the Chapel in Paris, it would have rendered essential service, we think, to the cause. But it was impracticable. We must therefore beg our friends to take up the matter themselves, and to furnish the means to complete it by their own energy.

In conclusion, we beg leave to request all who may happen to see this article, and wish to take part in the good work set forth in it, to come to its help at as early an hour as their convenience will allow. It is important to give to the friends in Paris without unnecessary delay, an intimation of what they may expect. Donations designed for the Chapel, may be sent to A. G. Phelps, Esq., 156 Chambers street, New-York, who is chairman of the committee for raising funds for this object.

PRIESTS PAYING TAX—A GOOD EXAMPLE.

In Jersey City, a flourishing town of a few thousand inhabitants, opposite New-York, on the New-Jersey side of the North River, there are two Romish houses of worship.

The legal title to these houses, by the laws of that State, in order to be free from taxation, should vest in a board of trustees, or in some person in trust, for the use and benefit of their congregations respectively. In this way all Protestant denominations hold their church property. But, contrary to the usages of Protestants, and to the laws of the State, "in such case made and provided," Archbishop Hughes of this city obtained, and now holds the title "in fee simple" to one of the houses; and Bishop Bailey, his suffragan, at Newark, N. J., obtained and holds a like title to the other.

Finding things in this position, in regard to these houses, and having "the fear of the law before their eyes," the authorities last autumn, as "in duty bound," imposed upon them the amount of tax suited to their value.

Some murmurs, on this occasion, were said to have been heard among the multitude, who looked upon the priests as above legal supervision, and intimations were passed around, that resistance would be made on the part of the bishops to the payment of the assessment—or, at least, on the part of the Archbishop, who has acquired considerable notoriety for his belligerent propensities. But those prophecies proved false. Remembering that discretion is the better part of valor, the Archbishop and his suffragan made no "fight," but in due time paid the taxes.

This was manifestly right, as they were the owners of the property, and its revenues were subject to their control. And, we may add, that in the operation, the authorities of the place and the bishops, too, have established a good precedent. Law should be impartially and faithfully administered. All property-holders in fee should be treated alike. If one is required to pay tax, why not all?

We commend the example to the consideration of the civil authorities in all places, and to the friends of "law and order," in every part of the country. It is quite time that evasions of the statutes of the land by a foreign priesthood, were effectually checked. If the hierarchy will not allow the laity to hold and manage the property of the denomination, the law should be enforced in regard to them.

AN INCIDENT IN A STAGE-COACH.

A few days ago, as I was on my way to——, in the stage, with ten passengers besides myself, a stranger joined our company, and took his seat by my side. We had travelled but a short distance before he had something to say to all around him. With an air some what unpleasant and a good deal assuming, he directed his inquiries and remarks to me, in a special manner. He very soon asked me in what business I was engaged, or what profession I followed?

I replied civilly, and told him my profession. And thinking it might serve some good end to know something more of him, I ventured to imitate his example, and said to him: "Now sir, will you be so good as to inform us what profession *you* are of, or in what employment you spend your life?" He hesitated, and seemed unwilling to answer. But as he had proposed a similar inquiry to me, and received a prompt and truthful reply, I felt disposed to urge him to 'show his colors;' and did so. When he evaded, I said to him: "I hope, sir, you are not engaged in any branch of business that you are ashamed of."

"Oh! no," said he, "I am a Catholic Priest."

"Well, sir," said I, "I don't think it strange that you hesitated to tell *your* vocation."

At this he rallied his strength, and proposed to discuss various topics, in defense of 'the Church,' and his pretensions as a priest. As we were caged in the body of the coach, from which he could not readily flee, and in this respect I had him fast, I determined to hear what he had to say, and hold him to the contemplation of his doctrines, as seen in the light of Scripture and reason. The passengers agreed that this was right.

At first he made many boastful and random assertions. But that he might not indulge in these, under the impression that the Romish "corporation," and its doctrines, were not understood by me, I reminded him, that I had been a Romanist from my childhood till more than thirty years of age, and knew the doctrines of that so-called Church. He must "keep to the record."

He had spoken of the power of the priests to forgive sins, and the conversation respecting it had lasted some time. I then asked him, if he claimed the power to forgive sins? He said certainly he did. I then said to the passengers: "Here is a man who, by fair construction, claims to be our Saviour. If he can forgive our sins, he must be God, our Saviour; for the Scriptures say: 'Who can forgive sins but God only'?"

The priest replied: "I can forgive them through God. I inquired: "Can God forgive them *without you*." He answered: "Yes." I then asked: "Can *you* forgive them *without* God? He answered: "No." I asked him whether God wanted his help in the matter? He said: "No."

I asked him, if a man were a thousand miles away from a priest, and truly repented and believed the Gospel—would he be saved?

He hesitated, but at length said yes. But if there was a priest near him, and he would not send for him, he would be in danger.

"Yes," said I, "now you have told the truth. The nearer a priest is to a dying person, the more difficult it is for the dying one to be saved. And the further off the priest is, the better chance the dying person stands of salvation."

This caused a shout of laughter from all the passengers.

The priest colored deeply—even "to the ears," and did not know what to say.

He soon, however, proposed the subject of purgatory, which was easily dispatched; then transubstantiation, from whose glaring absurdities he quickly beat a retreat, and in his way fell upon the "confessional."

The discussion on this lasted some time; but he regretted exceedingly, that he had introduced it, for he became very much ashamed of it, and in his confusion knew

not what to answer. But he announced his faith in the new dogma—"the immaculate conception."

I gave him the scriptural account of Mary and her ancestors, as recorded in the Gospel, and showed him that she was born in sin—a sinner like all others of the human family; and then desired him to tell us how Pius IX., in the nineteenth century, found out that she was without the least taint of original sin?

He began, but soon became so coarse and disgusting, that he was desired to desist.

I told him that he had better reserve all this for the "confession-box"—that he might tell it there perhaps to Romanists, but it would not do outside, and among decent people.

Another shout from the passengers evinced their approbation. But the priest fell into a great rage. Poor fellow! He was doing as he was told by his superiors. I was sorry for him, but truth demanded his exposure. M. W.

A LAYMAN'S VIEW OF OUR WORK.

"Having just received the February number of the Magazine, and read the first article, headed, 'To our Friends,' it has put me in mind of my intentions, formed some time ago; and I lose no time to write to you, and inclose —— dollars, as my quarterly portion for the ensuing year.

"I have been greatly interested in reading the Magazine. I think it is a publication that should be in the hands of every lover of his country's liberties, and especially of every Christian, that he may be roused to a sense of his duty, and to perform it, with the same energy that marks the friends of the 'Man of *Sin*.' I have given some of my numbers to my neighbors to read, and intend to persuade them to take it, if possible.

"In reading Borzinsky's petition, I have been filled with horror, and I wonder that God spares men who commit such wickedness as is committed in convents; but God sees not as man sees, and spares them for wise purposes.

"I will not direct where to use the money which I send you. Use it as you see fit, in our own land, or in foreign lands. It will not go amiss.

"When I think of the corruptions of the Church of Rome, and see with what diligence its members labor to advance its interests, and then see the apathy and indifference with which most Protestants contemplate it, I am filled with amazement.

"My prayer is, that the 'Man of Sin' may be cast down never to rise, nor to go forth any more to deceive the nations of the earth."

INVITATION TO PRAYER FOR THE CHURCH AND THE WORLD.

ADDRESSED TO ALL CHRISTIANS BY THE PARIS CONFERENCE.

Since the year 1846, when renewed efforts were made to promote a closer union between the members of the Church universal, many Christians have agreed among themselves to unite in prayer on a particular day in every week. The number of those who have adopted this godly practice has continually increased; and for several years past the same day has witnessed Christians in different parts of the world, offering up the same prayers for their brethren.

The Paris Conference reiterates this appeal, and urges the adoption of the practice upon all their brethren. They invite all Christians to agree in presenting their prayers to the Lord on a fixed day in every week, for the following objects:

1. For the prosperity of the Church of Christ; especially imploring the blessing of God on missionary labors, whether home or foreign, established in those countries to which the persons whose signatures are attached to this document belong.

2. For the union of Christians in each country, and for the union of Christians of different countries, as all constituting the different members of the same body, which is the Church of Christ.

3. That it may please God speedily to remove those obstacles which prevent the universal extension of his kingdom, and to put an end to every system of error, idolatry, and unbelief, which opposes itself to the doctrine of the Gospel.

4. That He would be pleased to hasten the general accomplishment of prophecy, and of those promises in particular which are made to Israel, and to the world at large through them.

5. That all who unite in these prayers may, through the grace of the Holy Spirit, make progress in faith, in sanctification, and in spiritual peace.

Monday morning is the time which has hitherto been observed for this united prayer.

Christians who receive a copy of this appeal, are requested to have it translated into the languages of their respective countries. It is desirable that copies should be multiplied, and that Christian families should be invited to procure and circulate them, and to exhibit them in their houses, in order that as great a number of supplicants as possible may present themselves every week with the same supplications before the throne of God their Saviour on the day appointed.

For France.—G. Fisch, J. H. Grandpierre.

For Germany.—F. W. Krummacher, Ed. Kuntze.

For England.—C. E. Eardley, Carr John Glyn.

For Switzerland.—Alexander De St. George, Adrien Naville.

For Italy.—L. De Sanctis, J. P. Meille.

For Holland.—Elout De Souterwonde, A. Capadose, M.D.

For Belgium.—Ed. Panchaud, Leonard Anet.

For Denmark.—C. H. A. Kalkar.

For Sweden.—C. Bergman, Pastor; J. Berger, Captain.

For the United States.—R. Baird, G. H. Stuart.

For Turkey.—W. G. Schauffler.

REPORTS WANTED.

Of those missionaries, local and travelling agents, lecturers, and district secretaries, who may not have forwarded their annual reports to us when this shall have come to hand, we respectfully request, that they send them to the office, by the earliest mail.

Please see the Magazine for March, page 93.

ANNUAL SERMON.

The Annual Sermon before the Society, will be preached, Sabbath evening, May 4th, by the Rev. Professor T. W. J. Wylie, of Philadelphia, Pa., in the church in Twelfth street, near the Sixth avenue, (the Rev. Dr. McLeod's.) The exercises will commence at 7½ o'clock.

ANNIVERSARY.

The Anniversary exercises will be held in the Broadway Tabernacle, near Anthony street, in this city, on Tuesday, the 6th of May next, at 10 o'clock A.M., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The public are invited to attend.

NOTICES OF BOOKS.

1. LIFE IN BRAZIL; OR, A JOURNAL OF A VISIT TO THE LAND OF THE COCOA AND THE PALM. WITH AN APPENDIX. By THOMAS EWBANK. HARPER & BROTHERS. 8vo, pp. 469.

THIS is a work of rare excellence. It is written in an agreeable style, and gives a clear and impressive view of Brazilian scenery —the products of the country, manners and customs of the people, their social life, morals and religion. The author has also exhibited Romanism as it manifests itself, in that land, where it has things its own way. He has written as an impartial observer, and stated what he saw of it; and in doing this he has disclosed its essential Paganism, and its immoral and debasing tendency.

The value of the work is much enhanced by the appendix, and the large number of illustrations comprised in it. We wish the work extensive circulation. All should read it who wish to learn the practical working of Romanism, and to obtain a good view of Brazil.

2. PARISIAN SIGHTS AND FRENCH PRINCIPLES, SEEN THROUGH AMERICAN SPECTACLES. By JAMES JACKSON JARVES. Second Series. 12mo, pp. 277. HARPER & BROTHERS.

FEW books give such a life-like picture of the gay metropolis of France as this. The style is clear and pleasing, and the reader rises from the perusal of the volume with impressions of the scenery, manners, customs, fashions, etc., of Paris, similar to those that a visit to the place, or a personal observation would induce. Some of the chapters previously appeared in the publishers' Magazine. While we regard the work as comprising many excellences, we can not refrain from the expression of our regret that the author has fallen into an error common in certain quarters, in his excessive laudations of the Romish "Sisters of Charity," to the constructive disadvantage, so far as his influence can extend, of Protestant ladies, in regard to works of benevolence and humanity.

When will these "organized agencies" of the Romish corporation come to be understood, and properly spoken of?

3. LEARNING TO THINK. By JACOB ABBOTT. Small quarto form, pp. 192. HARPER & BROTHERS.

THIS little book is one of the series designed for children—comprising a number of interesting stories, and is illustrated with more than one hundred engravings. It is neatly got up, and is well adapted to the end for which it is designed.

4. JOHN TRUE; OR, THE CHRISTIAN EXPERIENCE OF AN HONEST BOY. By JACOB ABBOTT. Small quarto form, pp. 160. HARPER & BROTHERS.

THIS interesting little work is also designed for children, and constitutes the sixteenth number of the series, now in course of publication. "The series may be obtained of booksellers, periodical agents, postmasters, or of the publishers, at $3 a year, or 25 cents a number."

5. THE WONDERS OF SCIENCE; OR, YOUNG HUMPHREY DAVY. The Life of a Wonderful Boy, written for Boys. By HENRY MAYHEW. 12mo, pp. 452. HARPER & BROTHERS.

IN scientific circles, the philosopher Davy, in his manhood, is well known, and we are glad to see the veil lifted from his earlier years, that his example may stimulate youth to vigorous effort for useful attainments. We need more works of this sort—truthfully and judiciously arranged. Mr. Mayhew has executed his part well; and the publishers have got out the volume in very attractive form. We wish it a wide circulation. Adults, as well as boys, may read it to advantage.

6. THE HISTORY OF HERNANDO CORTEZ. By JOHN S. C. ABBOTT. 12mo, pp. 348. HARPER & BROTHERS.

FEW of the human race ever presented such a history as Hernando Cortez. Few ever had so much in their composition adapted to repel or to win—and few ever passed through such extremes of fortune as he. In this little volume Mr. Abbott has brought him very fairly out to view. It can not be read without a lively interest, at some times painful, and at other times pleasurable; nor without deriving profit from the perusal. The work is neatly got up with good type and paper.

7. MORNING AND NIGHT WATCHES. By THE AUTHOR OF THE FAITHFUL PROMISER. R. CARTER & BROTHERS, 285 Broadway, N. Y.

AN 18mo of two parts, the former comprising 132, the latter 130 pages, bound in one volume. The former part comprises prayers, and the latter, meditations, suited to

the faith, the hopes, the aspirations, the experiences of Christian life. Each part comprises thirty-one chapters, corresponding to the days of a month. The book constitutes a valuable help to personal piety. It will be found useful in suggesting themes, and modes of expression in the devotions of the closet and at the family altar.

8. THE WORDS OF JESUS. By THE AUTHOR OF THE "MORNING AND NIGHT WATCHES." 12mo, pp. 131. R. CARTER & BROTHERS.

THIS little book comprises thirty-two chapters on different subjects, suggested by some saying of the Saviour. The object of the author is to encourage and cultivate devotional feelings, and to bring the consolations of the Gospel especially to the "weary." The topics are judiciously handled, and the perusal of the book can scarcely fail to render essential aid to Christians of every condition of life who may obtain it.

9. THE MIND OF JESUS. By the Author of "THE WORDS OF JESUS," etc. 12mo, pp. 132. R. CARTER & BROTHERS.

A WORK devoted to an exhibition of some striking things contained in the Scriptures illustrative of the Saviour's mind—such as compassion, resignation, grief at sin; his activity in duty, firmness in temptation, etc. It is a lovely little book.

10. EVENING INCENSE. By the Author of "THE MIND OF JESUS," etc. 12mo, pp. 130. R. CARTER & BROTHERS.

THIS may be regarded as a supplement to the work entitled "Morning and Night Watches." It consists of thirty-one prayers, equal to the number of days in a month, and adapted to various experiences and conditions of life. It naturally belongs to the book named, and if bound with it would make the work more complete.

11. A SERMON. By the REV. L. MILLER, Pastor of the Presbyterian Church of Ogdensburgh, N. Y., on Rev. 18 : 4.

THIS sermon was delivered at Governeur, N. Y., January 26th, 1856, before the St. Lawrence County Society, Auxiliary to the American and Foreign Christian Union.

It is entitled "Separation from Rome a Christian Duty." It is an able and timely production, and its publication, we trust, will do much good. We are glad to see pastors and laymen moving in the business of diffusing information upon the subject of Romanism, and of the duty of our citizens in regard to it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1856.

NEW-HAMPSHIRE.

Bedford. Mrs. Sally C. French, in full, for L. M., ... 15 00
Fitzwilliam. Cong. Ch., in full, to make Rev. John Woods a L. M., ... 11 73

VERMONT.

Bennington. 1st. Cong. Ch., ... 17 00
Putney. Cong. Ch., in part, to make Isaac Grout a L. M., ... 17 00
Cong. Ch., add., ... 3 00
Thetford. Cong. Ch., ... 20 25
Castleton. "Aliquis," 17 50

MASSACHUSETTS.

East-Taunton. Friends, per Levi Andrews, ... 2 00
Lynnfield Centre. Rev. E. R. Hodgeman, ... 1 00
Phillipstown. Two Friends, ... 5 00
Lawrence. Lawrence-st. Ch., ... 25 00
Bridgewater. Trin. Ch., to make Lewis Wentworth L. M., ... 36 00
West-Cambridge. Evang. Cong. Ch., ... 42 90
Newton. Eliot Ch., ... 46 97
Medway. Village Ch., in full, to make Rev. Caleb Kimball L. M., ... 18 00
West-Medway. Cong. Ch., ... 23 00
Beverly. Dane-st. Ch., ... 44 67
Washington-st. Ch., ... 14 06
Westfield. Cong. Ch., to make A. G. Chadwick L. M., ... 43 00
West-Springfield, 1st Cong. Ch., to make Rev. Theron H. Hawkes a L. M., ... 33 54
Chicopee. 3d Cong. Ch., ... 26 18
Central Bapt. Ch., ... 10 25
Springfield. North Cong. Ch., ... 30 00
South Cong. Ch. Mission coll., ... 10 00
Olivet Ch., to make Geo. De Folsom L. M., in part, ... 23 00
1st Bapt. Ch., ... 7 70
Salem. South Ch. and Soc., per J. H. Towne, . 33 30
Winchester. Cong. Ch., ... 113 43

RHODE ISLAND.

Providence. Mrs. A. C. Chapman, ... 5 00

CONNECTICUT.

Pomfret. Geo. B. Mathewson, ... 1 00
Southbury. Cong. Ch., to make Dea. Nathan Mitchell L. M., ... 34 75
Middletown. Adnah Johnson, ... 5 00
New-Hartford. New-Hartford North Cong. Society, ... 26 00
South-Coventry. Rev. J. R. Arnold's Cong., ... 8 00
Manchester. Ralph E. Phelps, ... 1 00
Chester. Cong. Ch. and Society, per Rev. E. J. Doolittle, ... 16 00
Lisburn. Elisha P. Potter, ... 5 00
Middletown. Henry S. Ward, per the hands of Mr. Ripley, ... 15 00
Suffield. Miss Mary Gay, ... 1 00
Norwich. Mrs. Thos. Lathrop, ... 10 00

Birmingham. W. W. Naramore,..... 4 00
Greenwich. Oliver Mead,..... 15 00
—— Anti Popery,..... 5 00
East-Haven. Cong. Ch.,..... 62 50
North-Haven. Cong. Ch.,..... 23 90
Woodbridge. Cong. Ch.,..... 61 00
Hamden Plains. Cong. Ch.,..... 12 00
North-Branford. Jas. F. Linsley,..... 10 00
New-Haven. Centre Ch., add, Miss Manville,.. 5 00

NEW-YORK.

Flatbush. Dr. Strong's Ch.,..... 70 68
Brooklyn. R. Graves, Esq.,..... 25 00
N. Y. City. Z. S. Ely,..... 50 00
Flatbush. Dr. Strong's Ch., add,..... 1 00
N. Y. City. North-West Prot. Refd. Dutch Ch., 73 18
Parma. Ladies' Benev. Soc.,..... 3 10
N. Y. City. A Friend,..... 8 00
Rondout. A Friend,..... 5 00
Norway. A. J. Burt,..... 1 00
Ogdensburgh. Presb. Ch.,..... 37 00
M. E. Ch.,..... 21 00
Hammond. Presb. Ch.,..... 13 56
Morristown. Chippeway-st. Cong. Ch.,..... 7 00
Hopkinton. Cong. Ch.,..... 5 65
Flatbush. M. E. Ch.,..... 22 00
Canton. Presb. Ch.,..... 13 68
M. E. Ch.,..... 10 56
Bapt. Ch.,..... 4 32
Pierpont. 1st M. E. Ch.,..... 5 22
Wallkill. From the Estate of James Little,... 880 22
Boght. Refd. Dutch Ch.,..... 5 25
Brooklyn. M. B. H.,..... 1 00
Spencer. Abigail Bemis,..... 2 00
Tribe's Hill. Presb. Cong.,..... 6 50
Stockholm. To complete L. M. of Rev. P. C. Pettibone,..... 18 00
Canajoharie,..... 4 26
Chittenango. In part for Sab. Sch. in R. D. Ch., 7 10
Governour. Presb. Ch., add,..... 5 00
La Fayette. In part to make Rev. A. Traver L. M.,..... 11 26
North-Gage. In part for Rev. R. Pratt's L. M., 6 28
Brooklyn. Chas. E. Dunning, Legacy, per Francis F. Macy, Ex.,..... 50 00
N. Y. City. Market-st. R. D. Ch.,..... 97 63
Argyle. Asso. Refd. Ch., to make Rev. J. B. Scouller L. M.,..... 32 00
Brooklyn. Mrs. Jas. Pattee,..... 1 00
Spencer. Abigail Bemis,..... 1 71
Poughkeepsie. D. R. Ch.,..... 37 62

NEW-JERSEY.

Newark. Park Presb. Ch., in part, per S. S. Morris,..... 84 00
Burlington. Mrs. Gilbert,..... 1 00
Orange. 1st Presb. Ch., to make Rev. Jas. Hoyt L. D.,..... 100 00
Newark. Rev. Wm. Bradley, for Bibles for Saxony,..... 50 00
Orange. 1st Presb. Ch., add,..... 1 00

PENNSYLVANIA.

Pittsburg. Mrs. Breed,..... 5 00
Lawrenceville. Ch. of Beecher's Island,..... 5 00
Vincent. Ger. Refd. Ch., Rev. Wm. Sorber, Pastor,..... 7 00

DISTRICT OF COLUMBIA.

Georgetown. Jos. Libbey,..... 2 00

NORTH-CAROLINA.

Salisbury. A very old Colored Woman,..... 1 00

GEORGIA.

Forsyth. Bapt. Ch., to make J. S. Pinkard a L. M.,..... 30 00
M. E. Ch., South, in part, to make Rev. C. A. Fulwood a L. M.,..... 16 00
Talbottom. M. E. Ch.,..... 14 35

KENTUCKY.

Louisville. Sundry donations to assist the Mission School,..... 35 00

ILLINOIS.

Lisbon. A. J. Foord,..... 5 00
Jerseyville. Bapt. Ch., for L. M.,..... 34 65
M. E. Ch., in part, L. M.,..... 14 80
Presb. Ch., in part, L. D.,..... 30 55
Woodburn amd Bunkerhill. To make Rev. Chas. B. Barton L. M.,..... 30 00
Belleville. M. E. Ch.,..... 1 75
Presb. Ch.,..... 6 00
Rev. W. W. Warraner, in part, L. M.,..... 5 00
Eden. Rev. Sam. Wylie, to make himself a L.M., 30 00
Others,..... 2 00
Sparta. Evening Lecture,..... 6 00
Pittsfield. Cong. Ch., per Wm. Carter,..... 22 00

INDIANA.

Monticello. Young Ladies and Boys of Mrs. Pierce's School,..... 9 00
Marion. D. R. McKinney,..... 1 00
La Fayette. 1st Presb. Ch., bal. to complete L. M. of Rev. Wm. W. Colmerry,..... 16 25
2d Presb. Ch., which constitutes Robt. Breckenridge L. M.,..... 63 65
Shelbyville. 1st Presb. Ch., bal. to complete L. M. of Rev. John Calvin Caldwell,..... 16 41
1st Bapt. Ch.,..... 4 45
M. E. Ch.,..... 8 58
Columbus. N. S. Presb. Ch., to complete Rev. N. Dickey's L. M.,..... 6 50
Individuals,..... 3 50
Franklin. Individuals,..... 6 00
Thorntown. M. E. Ch.,..... 5 00
N. S. Presb. Ch.,..... 11 15
Bethel. N. S. Presb. Ch.,..... 4 35
Darlington. O. S. Presb. Ch.,..... 3 00
Meth. Ch.,..... 1 05
Individuals,..... 1 50
Frankfort. O. S. Ch.,..... 13 85
Meth. Ch.,..... 5 00
Others,..... 4 20
Elizaville. Salem Asso. Refd. Ch. and others, to make the Session of Ch. a L. M.,..... 30 00
Crawfordsville. Prof. Mill's annuity,..... 5 00
Waveland. Mrs. Fullinwider,..... 5 00
Franklin. John W. Dame,..... 1 00

OHIO.

Columbus. Benj. Talbot, first for L. M.,..... 10 00
Granville. Cong. Ch.,..... 84 91
Bapt. Ch., in part,..... 14 53
St. Luke's Epis. Ch.,..... 8 00
Female Academy, in part,..... 13 08
Burton. Cong. Ch., per Rev. E. Bushnell,..... 21 00
Strongsville. To make Rev. Orin W. White L. M.,..... 30 00
Cleveland. St. Clair-st. M. E. Ch.,..... 1 43
Collamer. Presb. Ch., in part, to make Rev. Andrew Sharp L. M.,..... 22 25
Free Cong. Ch., to make Rev. Julius Oliver Beardsley L. M.,..... 30 00

MICHIGAN.

Concord. Presb. Ch.,..... 5 20
Monroe. M. E. Ch.,..... 4 45
Presb. Ch.,..... 20 00

CANADA.

Upper Canada. Fraser Prescott,..... 6 00

ANSON G. PHELPS, *Treasurer.*

March 1, 1856.

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